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Editorial

IT was at the meeting of the Council in Greenwich (U.S.A.) in 1949 that the question of audio-visual aids was for the first time brought within the survey area of the UNITED BIBLE SOCIETIES. As a result of group discussion it was then resolved to set up a Functional Group on Visual Aid, the main object of which would be to facilitate the exchange of information among the Societies with regard to visual aids in use or available, and to draw up possible plans for greater co-ordination of and co-operation in the preparation of such materials. The Group was formed and began functioning. An important amount of documentation has been gathered which has served as a basis for the short survey which appears later in this issue of the BULLETIN. Information has been circulated. Some Societies have helped others in giving or lending films or filmstrips. Several have adapted for their own use pamphlets or posters published by others. A few have even co-operated in the production of exhibitions and publicity material.

Yet the possibility of some common general planning has not yet been explored, nor even has there been any attempt to reach a common mind with regard to the best use that can be made of the various available types of visual aids in order to serve best the cause of the Bible and the work of the Bible Societies. For that reason it is now proposed to hold a meeting of the Functional Group on Visual Aid in connection with the meeting of the U.B.S. Council at the end of April next year. In this issue of the BULLETIN much room has also been devoted to this question of the use of visual aids in Bible Society work. The various articles and notes should now serve as basic material for the consultations of next year.

It is now generally recognised in Christian and ecclesiastical circles that the use of visual aids for the promotion of the Christian message cannot be neglected. After all, the prophet who put a yoke on his shoulders or who took his belongings and dug himself through the wall, was also implementing his message by visual aids! It is also rightly agreed that if visual aids are to be used, the Christian organisations should adopt whenever they can the best and latest methods offered by the new techniques. Yet the warnings of the more conservative minds should not be ignored; visual aids are not an end in themselves as they may sometimes tend to become; nor is the spreading of the message dependent on the use of visual aid techniques. Indeed, in using such methods Christian organisations would be foolish to try to compete with what already exists in that realm in the world. For them visual aids can only be helpful servants, winning the attention, catching the eye or the ear of the people who otherwise might not hear the message of the Gospel and the call for help and co-operation in the Kingdom's work. The particular purpose of the use of visual aids by Christian organisations cannot but influence the methods and techniques applied. Visual aid in Christian use becomes like everything else in the world a radically different thing from what it is when in the world's hands. Much thinking and study are still needed before satisfactory ways are found, satisfactory results achieved. It is this "Christian use" of visual aid methods that the articles which follow, and the conference we expect to hold, aim at exploring as a small contribution to the efforts deployed along similar lines in many sections of the Church.

VISUAL TECHNIQUES AND BIBLE SOCIETY WORK

by Clifton Ackroyd

THE television engineers of the B.B.C. are said to have hung in their workshops a notice bearing a text adopted by them from one of the early services they televised. The text is : 'Where there is no vision, the people perish.' The aptness of this quotation needs no underlining ; but whether a temporary breakdown of television occurs or not, the people of this age, in lands where technological development is unrestricted, are under constant visual attack. Without going out of one's way, one's eyes are assaulted by the advertiser, from newspaper, hoarding, shop window and railway platform ; magazines and periodicals devote an ever increasing proportion of their space to pictures, with a corresponding decrease in the amount of written matter. Go out of your way, to theatre or cinema, and you face, respectively, the oldest and the newest-but-one of the moving visual media : the newest of all, television, has invaded the very homes of the Western world. In Britain, twenty-five million people attend the cinema each week ; millions attend twice or more each week ; television viewers double their number annually, and eight thousand television sets per month is the current British output. In the schools the traditional blackboard, illustrated books and wall pictures have been supplemented by wall charts, the filmstrip, and the silent and the sound film, these latter accompanied by their latest refinement, the back-projection screen. It is true that visual method is no new thing, but the multiplication and popularity of new techniques makes this, in a real sense, a visual age.

Is this fact to be deplored, or applauded ? The answer is not simple, because the question itself requires breakdown. Visual media are used widely to-day for (*a*) advertising, (*b*) entertainment, (*c*) propaganda and (*d*) education. A separate answer might be attempted in each category. Advertising, the art of selling goods, has a legitimate place in the scheme of things, in so far as it is truthful and informative. The impact of the subtle psychological appeals on people of immature judgment cannot but be deplored, and the provision of bases for discrimination in our school-leaving-year classes is a most desirable thing. Similarly with entertainment, in itself a legitimate thing ; we quarrel not with the media but with the content of much that is presented : the debased values, the glorification of materialism, the shoddiness. Here again the rapidly growing film-appreciation movement in schools, training youngsters in criticism and providing the criteria for discrimination, will arm new generations of people against the insidious power of dangerous visual suggestion. In so far as the values depicted are the true Christian values, visual entertainment is a power for good.

With visual method in propaganda, the spreading of ideas, and in education, the disinterested presentation of knowledge, we are most closely concerned. It is significant that the word propaganda has a suspect ring : so often have such methods of influencing peoples' thinking been used for unworthy ends. But if, as in any use we have made or shall make, the end is a worthy one, these methods are a powerful means of spreading the message or increasing its efficiency.

In the case of education it has been alleged that the newer media interfere between teacher and taught, and as such are a distraction ; and that they handle technological subjects but cannot handle spiritual concepts, and so

contribute to the way in which, in our day, technology outstrips spiritual development. The first objection falls down if visual methods are used as teaching tools or aids, and are only used at all when they enhance the teachers' impartation of knowledge. Thus a subject in which sound and movement are integral could best be demonstrated with a sound film : if sound was not integral, a silent film would serve better, as the teacher could then comment in the places most valuable to the particular students. If movement were not integral, but just illustration to clarify certain key points, then a filmstrip or a set of enlargements would be a better teaching tool than film, giving the teacher even more scope than a silent film for the job of teaching. Value as a teaching tool, not as a novelty or as a substitute for teaching, is the basis of choice for visual aids in education. The second objection is less easily disposed of ; it is an illustration of validity that one can recommend numerous good teaching films on subjects like biology, geography, physics, etc., but very few on religious topics. But though it is true that one cannot devise such materials for showing how God's work in the world is carried on, this is no reason for refusing to use the latter.

It will now be clear that the answer to the original question is, that we need deplore no visual medium for itself, but that the use to which it is put under headings (*a*), (*b*) and (*c*) may be good or bad, and for this reason individual applications may be applauded or deplored. Under heading (*d*), education in its true sense, all material if competently made and used is to be applauded.

From this it follows that visual materials are of real value in the propaganda and education programmes of Bible Societies, and the fullest proper use should be made of them. This is true for propaganda purposes in the subscribing countries, and, if that were possible, even more so, for educational purposes in the mission-receiving countries, where the Gospel is spread accompanied by the distribution of the Scriptures. So far as Britain is concerned, one thinks of such excellent examples of the valuable use of visual methods as films like " That they might have Life " presented among Church and fringe-Christian groups ; the fresh impact given to the unchanging word of John Stirling's " Bible for To-day," with its penetrating illustrations by Rowland Hilder and his colleagues ; the new readers reached the old readers re-inspired by St. Matthew's Gospel as presented in " The Man in the Street " ; the immense value in British schools and among Church congregations of the Rev. W. J. Platt's filmstrip " The Story of our Bible " ; and last but not least, the incalculable influence on the thousands who saw it, of the " Faith of Britain " Exhibition in the Crypt of St. Paul's Cathedral in the Festival year, in which the basic role of the living Word, in the coming and the growing of the Faith in Britain, and in its outgoing again to the ends of the earth, was so clearly shewn. Education or propaganda, such materials as these should be multiplied and used to the full, so hallowing to the purposes of the Kingdom these newer weapons in the battle of ideas.

The use of visual materials overseas and in backward areas particularly, is much less developed than in the U.S.A., in Britain, and on the Continent. In India, the National Christian Council, through its Audio-Visual Aids Commission, has organised work in this field more fully than is the case in other similar areas ; for example, in Africa, where some notable experiments have been made, but in isolation. The central collections of film and filmstrip material set up in India and in Japan are not paralleled on the same scale in

Africa. On the other hand, in Africa good facilities exist for the introduction of projection equipment, and visual methods were fairly extensively employed by the Government during the war and since. Many East African schools acquired cine-projectors when the Services left. One of the special problems in the use of projectors in undeveloped areas is the absence of electricity, but at least one efficient British-made filmstrip projector using a standard Coleman or Bi-alladin paraffin lamp is going into African territories in increasing quantities, and an American projector for kerosene illuminant is available in India. Similarly good equipment is available to operate from car batteries. The possibilities of using filmstrip in rural India and undeveloped Africa seem good, though in Africa much more strip material should be made available by or through the National Christian Councils and other central agencies in each territory.

This leads naturally to the suggestion that a nerve-centre in this potential field is the systematic assessment of the output of projected and non-projected material about the Bible, and on biblical subjects, from America and Britain, so as to select materials of value in overseas areas. A considerable amount of this output is unsuitable either theologically or because of poor presentation or low technical quality. But a valuable list of approved material could be made, preferably assessed with the assistance of people from the areas concerned, and chosen for true visual value—the story should depend little on script, and the set of pictures be readily usable in any language. In fact, for much of this work the Bible is the sufficient text, and the visuals should be judged on their validity in illustrating the sacred script.

Those interested in the use of such methods and materials in backward areas would find the following booklets and articles of value. UNESCO has collected the experiences of fundamental educationists in various areas with van-borne equipment in a handbook entitled " The Use of Mobile Cinema and Radio Vans in Fundamental Education." It is generally agreed that materials produced on the spot for use in a fairly limited area are the ideal, and a valuable account of such a campaign, carried out in South-West China in a health and hygiene project, is contained in the UNESCO monograph, " The Healthy Village." Again the experience of a team of missionaries in such work in South India is described in " Colonial Cinema," Vol. X.

Obviously good pictures of the Bible stories, and of Our Lord, are of great value in the work. Less realised, perhaps, is the value of the flannelgraph method, and the way in which private collections of suitable material can be built up. A Yoruba teacher recently described to me how he had for years made a collection of pictures from magazines, books, pamphlets and other sources to illustrate his stories ; sometimes he had redrawn these to make the size more suitable or so that he could colour them. All were mounted on thin card and backed with flannel, and with his one or two back-ground sheets of flannel, about 20 inches by 30 inches, pinned on a blackboard he was able to tell a fund of Bible stories to children or adults. This is a possibility calling for little equipment but giving scope for much valuable visual activity. The African claimed great effectiveness for this medium among his people, and unfailing attraction for any age-group.

The possibilities of indigenous forms of visual presentation should not be overlooked when considering these media on a world scale. For example,

it is reported from Japan that the AVACO film library, formerly restricted to film and filmstrip, now offers for hire two hundred and fifty kamishibai (paper theatre) stories, some of which will strengthen the hands of Bible workers in that country. Workers in other countries might well investigate carefully the traditional visual techniques with a view to their adaption for the purpose in hand. Exotic imported techniques command much attention until the novelty wears off ; the traditional form has the authority of the known and the accepted.

In concluding this brief survey of visual method in relation to Bible Society work on a world-wide scale, one feels bound to appeal for co-ordination of effort. Actual projects carried out should be reported upon to a central point, and on-the-spot experience with specific films, filmstrips and pictures collected and compared. In this way knowledge could be pooled and experience shared and the effectiveness of existing materials assessed. This in its turn would lead to research on the provision of better materials and would reveal the gaps in the available range, so that effective liaison with the producers of visual material could be maintained and the production of the right kind of materials promoted. UNESCO's concern to act as a clearing house for experience in world-wide fundamental education is leading to work of this kind in the general field, but it should be paralleled by a concern among the Bible Societies for a central pool of knowledge on the use of visual methods and the availability of visual materials related to their work throughout the world.

AUDIO-VISUAL AID IN THE UNITED STATES

by Henry H. Ragatz

General Situation in the U.S.A.

SEVERAL years ago, while cleaning out space in the old Bible House in New York, I found a crated exhibit which had been used in 1880. It is thus apparent that the American Bible Society has used visual aids of some kind for at least seventy years. It has used stereopticon slides for a generation, and in late years has included radio, motion pictures, and more recently television and its officially planned and budgeted programme of educating its constituents.

When considering the visual aid programme of the American Bible Society, one must keep in mind the climate in which the work is done. Hollywood is a multibillion dollar industry. Weekly paid admissions at our cinema exceed, numerically, half our population. These facts predispose our laymen to the silver screen, and of necessity influence our programme both as to extent and treatment.

The National Council of Churches combines in its Central Department of Broadcasting and Films the former Protestant Radio Commission, Religious Film Association, and Protestant Film Commission. In addition many denominations have whole departments at the national level, and some carry the structure through to an Audio-Visual Chairman in the local church. It is estimated that 40% of all Protestant churches use audio-visual aids, and 80% of the urban churches own and regularly use equipment.

One denomination spent $500,000 in 1952, for a series of films for television, and has a 1953 budget of $2,000,000 for visual aids. Another plans to raise $1,000,000 for its television programmes this year.

Almost every hamlet has its broadcasting station. At present there are about 150 television stations, but 2,000 more have been authorised and are in process of building. Movie actors and actresses read Scripture over the air and on phonograph records ; a half dozen companies make Scripture text records for home playing.

Distribution by American Bible Society and Mission Boards

If this very incomplete survey of our present situation sounds fantastic to those in other countries, it should be remembered that already 40% of Hollywood's income is derived from pictures shown abroad, and more than 70% of the screen time in foreign lands is occupied with Hollywood pictures. American Bible Society films are now shown from Alaska to South America, in the Philippines, Japan and Korea. China had them before the present conflict. They have gone to England, Scotland, Scandinavia, Europe, Africa and India. American Mission Boards regularly supply portage generators, projectors and other necessary equipment, in some cases including native language sound track films, for the educational and evangelical work of missionaries the world over.

On the production side, the Boards are sending costly photographic crews to foreign lands and are supplying professional equipment to trained missionaries. At the time of this writing, the A.B.S. is securing pictures from Alaska, South American, Mexico, Turkey, Syria, Hongkong, Japan and Korea, in addition to two productions at home. Only budget limitations exclude India and Africa from the list. There have been numerous film and radio workshops for natives, teaching the production and use of audio-visual materials. Among other notable results is an hour long " LIFE OF CHRIST " on Kodachrome film with synchronized sound, produced in India by Indian Christians.

Relation of Support to Use of Visual Aids

During the last several years, A.B.S. activity in this field has grown in proportion to our acceptance of the theory that, per unit of cost, motion pictures reach more people more effectively than any other process at our disposal. It is almost axiomatic that increased knowledge on the part of increasing numbers of people will result in increased giving to any worthy cause. When you add the ingredient of spiritual and emotional appeal inherent in the Bible Society story and then reach great numbers of people with that story in the motion picture medium, you are extending both the quality and quantity of the educational process.

Purely objective data may not be assembled because of the number of variable factors involved, but it is my considered opinion that a correlation exists between the marked increase in giving to the A.B.S. over recent years and the extension of its visual materials programme during the same period. Economic and social conditions have changed, but general giving to worthy causes has not paralleled giving to the A.B.S. Within the organisation we have had changes of and additions to personnel and there has been marked improvement and enlargement of former techniques, but these have been roughly paralleled by similar changes in other organisations whose incomes

have not followed ours. One significant ingredient has been added: in addition to people reached by all previous methods, almost two million persons each year are now seeing films informing them of A.B.S. work.

Actual rental fees and offerings received at the time of showing would scarcely pay the total cost of the pictures, not counting administrative overhead, but the process is one of *cultivation*, not *harvest*. The crop, harvested in due season and by established means, is more abundant.

Appraisal of Various Media

Specifically, we consider the 16mm sound motion picture in colour to be our most effective medium, with black and white with sound a close second. While our materials are lamentably few, we have established classifications of product and use; future productions will be planned to fit the pattern. Thus, a picture of general informational content ("THE BOOK FOR THE WORLD OF TO-MORROW") is offered for a rental fee or offering. It is used generally in churches, occasionally by schools, clubs and study groups. A second group is made up of "free loan" pictures, each of which tells some aspect of the work and may make a pointed appeal for funds—("AT WORK WITH THE WORD"; "THY WORD GIVETH LIGHT"; "THE WHOLE ARMOUR.")

While our own Secretaries can make a much better appeal personally than could be made by a film, they can be at only one place at a time, and their duties are many. A film, while doing an imperfect job as compared to the man, may be many places at once, and at substantially less cost. Assuming successful mechanical conditions, it always reproduces whatever degree of perfection has been made into it.

In order of effectiveness we consider the 35mm filmstrip, in colour and with sound recording on disc to be next to the motion picture. One of general interest and entertainment value (in addition to Bible Society information, of course) is rented and sold outright. (THE GOOD BOOK.) The filmstrip without sound is sometimes more desirable, because of its lower production cost and wider use due to the need for simpler projection equipment. We are currently experimenting in this field with short (30-40 frames) subjects, slanted directly to a specific age level or purpose. These will be loaned free or given away to certain classes of users. We hope denominational boards of education may incorporate them in prescribed curriculum materials.

Straight information or training may be best presented by the filmstrip. The very versatility and emotional impact of the motion picture may detract from its message. The filmstrip or slide set is effective for the *attitude* subject; the movie is better if the desired end is *action* on the part of the audience. Subject matter is frequently the determining factor: a unit idea for children should properly be offered on filmstrip or slides, whereas the multiple idea at adult level could best be used in motion pictures.

The use of slides depends largely upon prevalent projection equipment. Our calls for filmstrips outnumber those for slides at least fifty to one.

The exhibit fills a completely different need. We have three general types. One is the rather simple affair, prepared in multiple, and sent to local churches for special meetings. These reach a part of the same audience that

sees our projected films, but under different circumstances and, in addition, are seen by many who do not attend motion picture showings. For the most part such people already know something about the A.B.S., or at least are " selected " audiences as indicated by their being in church. A second type is prepared for display in a store window or county fair ; we also supply special displays for permanent installation in libraries, memorials, etc. These are designed to reach the general public : a non-selected and at times hostile audience. Third, each year we prepare elaborate exhibits for national church conventions. We assume this audience to be already informed and of friendly disposition. Both second and third classes are individually designed to meet a specific date or situation.

Occasionally an exhibit item has a wide enough appeal and use as to justify preparing it for sale (Facsimile Pages and Scripture Language Cards).

Regularly scheduled and special occasion radio and television programmes are prepared and presented by A.B.S. personnel. Actual air time is donated, but the expense of preparation, and occasionally the cost of studio technicians, is paid from budgeted funds. Special A.B.S. material is supplied to and used by news-editors and featured performers during seasonal observances. Spot announcements and scripts timed from thirty seconds to fifteen minutes are offered free to stations for " sustaining " time. It is impossible to estimate coverage and results from these services. For the first time the A.B.S. is offering this year thirty and sixty second film " clips " for daily Bible readings on television, from Thanksgiving time until Christmas.

This, then, is a brief picture of Visual Aids as currently used by the A.B.S. Here they have had their largest use and greatest development. The same situation is no doubt unfolding rapidly elsewhere. Here our basic use of the medium is for purposes of fund raising, whereas in mission fields the needs and opportunities are greater and more varied.

Some Words of Advice and Hope

Three important facts should be kept in mind : (1) The subject matter and treatment of a successful visual aid must be carefully planned in relation to its *purpose* and *audience* ; (2) the physical specifications, i.e. colour versus black and white, sound versus silent, motion versus still, must be determined by the same considerations of *purpose* and *audience* ; (3) regardless of what is produced where and for whom, the same *principles of production* apply and the same *equipment* is used for production and presentation.

It is my hope that the Functional Group on Visual Aids may arrange a " clinic workshop " in connection with the 1954 meeting in London. I believe each member Society can profit by the experience of other members. I would like to see several days scheduled for the examination and discussion of specific examples in each category, with particular attention paid to the *purpose* of the item and the *results* experienced. Topics assigned in advance, and a carefully designed programme, including time for demonstration, discussion and questions, would result in a " work " experience that would be helpful for years to come.

Finally, I would like to see one general session, with the public invited, given over to a demonstration programme prepared by the Functional Group. It should be clear that visual aid planned and prepared to interest and inform

the average church congregation would scarcely accomplish the same result in the same degree when shown to a session of the U.B.S. Incidentally, therein lies one of the secrets of a successfully made visual aid : it must be designed for the acceptance level of the audience which will use it, not of the people producing it.

Within a single generation we have seen the invention of the telephone and its extension to a world-wide network of instantaneous communication, which may record man's voice for posterity. We have witnessed the first electric light bulb, and its growth to such power that for brief moments it rivals the sun. The process of recording on film and reproducing therefrom has advanced to the place that to-day, by combining the three great inventions, we have natural colour moving pictures in three dimensions with sound, which may be seen and heard by thousands at any place in the world we choose. Of equal significance is the fact that the medium of television is bringing these wonders into the sanctity of millions of homes.

With the new tools of unmeasured penetration, industry is selling its wares, good and bad. Politicians are persuading men to new ideologies, also good and bad. In the providence of God these same tools may be used by the Church to help win human souls, and in the same providence of God they may be used to extend the distribution and use of the Word if we will but earnestly seek how best to use them.

AUDIO-VISUAL AID IN THE JAPAN BIBLE SOCIETY

by TSUNETARO MIYAKODA

History

BEFORE World War II the Japan Bible Society had introduced comparatively few Audio-Visual Aid methods apart from the distribution of small posters among churches, and at small-scale Bible exhibitions. In churches, missionaries and so-called " modern ministers " had received slides from America or some made in Japan and had used them at their evangelistic meetings.

As for the " movies," no initiative had been taken in this direction, with the exception of the motion pictures " King of Kings " and " Quo Vadis " which were shown at several churches after their release from commercial showing.

During the period when Audio-Visual projects were not welcomed by the Japanese churches or by church people who had been trained along rather puritanical lines, Dr. T. Kagawa's novel " One Piece of Grain " was made into a motion picture and circulated very widely. Yet this picture and the slides of " The Prodigal Son " were used mainly by temperance associations for the teaching of total abstinence.

World War II not only brought many democratic projects to Japan, but also brought many changes in the Japanese churches. Movie projectors released by the American Army were given to every Japanese prefecture and gave great stimulus to Nation-wide Audio-Visual Aid activities ; about fifty projectors were also given by American churches to the Sunday school association in each prefecture and this helped to stir up wide interest in Audio-Visual Aids in Japanese churches. It also influenced Bible Society activities.

Paper Theatre

Our colporteurs have not been trained in methods of distributing and explaining the Bible. Yet from the beginning some of our colporteurs have adopted the so-called " Paper Theatre." This is the changing of painted pictures one by one in a frame of 1-ft. by 2-ft. (30cm by 60cm), while a man or woman tells the story of the pictures. Sometimes the trumpet and drums are used for emphasis. This is the method first used by the candy sellers for children in the street. It can be moved at will wherever children can be gathered together. Our colporteurs adopted this " Paper Theatre " with painted Bible stories.

At first by using the " Paper Theatre " our colporteurs sold portions to children. But later on they realised that those attending the Theatre were mainly very small children of Kindergarten and lower school age. They therefore began to use the method for advertising, first telling the stories to children and next visiting from door to door, selling the Scriptures to parents. Showing the " Paper Theatre " to children, they say, opens the way for selling the Scriptures to parents. The " Paper Theatre " of the story of the Prodigal Son consists of about 15 sheets of paper, and that of the Good Samaritan of about 15. We are beginning to make several sets of Bible stories in co-operation with the Japan National Christian Council.

Films

While the " Paper Theatre " is workable mainly in day time and also in the evening, film work is mostly used at night. Of course, where light can be obscured our colporteurs do not hesitate to use films also in the day time. After the war, at America's suggestion, every city, town and village set up their " Civic Centres " for cultural education. Those Civic Centres are available for our colporteurs for the exhibition of films, though they must pay a fee for using these facilities. The colporteurs also use churches, school auditoria, private houses and open spaces (especially in the summer). According to the colporteurs, film exhibitions are the most effective method and they are adopting it widely.

The films our colporteurs are using are either made in America, or are made by secular film producing companies, and the colporteurs are not really satisfied with either because they do not give adequate or accurate biblical information. We believe the time has come when we ourselves must produce good Bible story films.

For this purpose we have asked Mr. G. Ishikawa, head of our Osaka branch, to come to the Tokyo office and take up the work of making and directing our Audio-Visual work. He was General Secretary of the Sunday School Association before the war, and one of the outstanding leaders in the field of Audio-Visual Aid.

As with the " Paper Theatre," we find it is preferable to shows films first in a village or town before distributing Scriptures from door to door.

Drama and Puppet Show

Dramatisation of Bible stories is popular among Sunday schools and Christian schools in Japan. Yet this method is not practicable for our colporteurs. It requires a large equipment and cannot be carried by a few people.

In the place of drama, we use the puppet show. This is handled by one person and the equipment is simple. Mr. Ishikawa is the expert in this field. He has drawn in many young people and has succeeded in selling the Scriptures and telling the stories as well. In co-operation with the National Christian Council we are planning to train colporteurs and church members in handling puppet shows. The puppet show is a form of drama that has for a long time been loved by our people.

Motion Pictures

We have one sound projector (16mm) and two films at present. Those are films of the Christmas story and of Bible work, both made by the American Bible Society. They were used almost every night during the Christmas season and are nearly worn out. Three films from the B.F.B.S. are on the way out to us. We borrow some films from the N.C.C. Audio-Visual Aid department. Even they do not possess many, and what they have are not really Bible story films. Therefore we are looking for further films to be made by the A.B.S. or B.F.B.S. if possible. We are planning to organise a motion picture band and send it to the fields where colporteurs are working.

Exhibitions

Bible exhibitions have been held at several big cities, on a small scale. After the war we received many requests for exhibitions, some on a small scale from a school or institute, some on a large scale from big department stores and from the big industrial exhibitions sponsored by the government or local government. Last year we received more requests than we could accept. Yet the big exhibition we made in co-operation with the N.C.C. and one of the biggest department stores in Tokyo, was a very successful one. Half-a-million people attended that exhibition. We were also invited to the exhibition sponsored by UNESCO, which was open for two months in one of the city parks. This year we have received invitations to hold an exhibition at Niigata, Toyama and Hakodate, during July, August and September. We are discussing with the N.C.C. the possibility of opening Christian rooms there. We have been holding these exhibitions in co-operation with local churches and the future ones are also planned in this way. Colporteurs have sold many Scriptures on these occasions.

For these exhibitions we need posters and other printed materials, beside the Bibles from other friendly Bible Societies. At exhibitions we usually display the manuscripts from the oldest to the latest version of the Japanese Bible, and as many foreign Bibles as we have here. The Japanese show great interest in these Bibles.

Work through the Radio

There are 23 broadcasting stations throughout the country. Many of them in their own interest have included religious programmes. In addition, some missions have broadcast their own evangelical programmes on some of these stations, by paying for the time.

On their programmes, portions of the Bible are read. Even in the Roman Catholic broadcasts they read the Scriptures and many people have come to ask for Scriptures after listening to these broadcasts. Missouri Lutheran, which has its radio work office in Bible House, reports that it has received an average of 1,500 enquiries per month and has been kept busy answering them. Needless to say many of the enquiries have been for copies of the Bible.

A noteworthy phenomenon in connection with these radio activities is the number of requests for Scriptures from the blind. After the war we distributed an average of 6,000 Braille copies each year for the blind. We are now planning to produce gramophone and tape recordings. Alongside of the latter, we are also planning to use film strips, giving a commentary on the pictures.

Posters and Photographs

For many of the meetings mentioned above posters have been used to advertise them, and we are now preparing posters for advertising both meetings and Bibles.

We are planning to have posters put in churches, in book-stores and in Christian institutions throughout the year. Posters printed for Universal Bible Sunday by the American Bible Society are well used among churches and Christian institutions. Those posters are displayed the whole year round. Our colporteurs would like to have banners with printed Bible pictures or Bible texts on them, and also to have pictures put on their bicycles or displayed on the site of their street meetings.

Photographs of Bible work are not only displayed in show windows in Tokyo and Osaka, but at many book-stores and reproduced on magazines. We are fortunate in having a specialist on our staff for this work.

THIS WORD ENDURES

by Ernst E. Fisch

The following is a fuller account of the exhibition to which reference was made in Bulletin *No.* 13 (*pp.*6-7)

A VISITOR to any of the Berlin churches during the first quarter of this year found a large banner across the entrance bearing the inscription : " This Word Endures—exhibition of the Union of Evangelical Bible Societies in Germany." An invitation board indicated times of display, directions and lectures. If the exhibition had not been brought to his attention by notices in the press or church announcements, perhaps now he will interrupt his preoccupations and go in to see what is being shown. An exhibition in a church or parish hall ? We are accustomed to exhibitions arranged on " Church Days " (Kirchentagen). But parish exhibitions are on the whole not customary here—what can there be to exhibit ! So he goes in, he is given a friendly greeting at the entrance by one of the stewards and is invited to join a group assembling for a conducted tour.

The group stands in front of one of the 15 large picture panels, and our visitor learns that this artistic exhibition was put together by a young artist at the art school in Berlin-Friedenau. Turning to a picture on papyrus, the guide explains that this papyrus comes from pre-Christian times and contains the oldest existing copy of the Ten Commandments. He then draws attention to the picture of idols from the lands of the Old Testament and quotes the first commandment, which the title of the panel indicates. Later he speaks of the way people create their own gods—just as much then as they do to-day. Thus we go from panel to panel.

A glimpse of the 1,000 years' history of the Bible convinces one that the kingdoms of this world, its religions and philosophies, may come and go but that God's Word endures. The panels show how God's Word has been spoken within any particular time and that it speaks to us to-day exactly as it did to the people of His day. One can compare with His Word the word of the heathen peoples of the Bible lands, written at the same time—it is bound together in time like the monuments of those people of which the illustrations tell.

Thus this exhibition shows the conception of the creation of the world held by the Egyptians and Babylonians—and how different in contrast is the biblical story of the creation. One reads of the claim of one of the Pharoahs to be God—and alongside the Word of God. One sees the statue of the Emperor Augustus and the inscription from the island of Philae : " He wanted to be the saviour of the world," and then reads the Word of the Saviour Who is Christ the Lord.

For the first time photographic enlargements were shown of the oldest discovered writing on papyrus and parchment of the books of the Bible. Thus, for example, was discovered a fragment of the Gospel of John which must have been written around 125AD, which is only about 30 years later than when John wrote, and the well-known Isaiah scroll, discovered in 1947 by Bedouins in a cave near Jericho.

With this kind of exhibition, in the place of the straightforward exhibition of Bibles and books, the Union of Evangelical Bible Societies started on a new path in the realm of publicity. It was the basic message which arrested the attention of the visitor.

When the visitor looks around the room, his attention will be caught by the bookstall. Here he will find the present-day editions printed by German Bible Societies—the Stuttgart Bible Society for Western Germany, the Berlin Bible Society for Berlin and the Altenburg Bible Society which prints for the Eastern Zone. The American Bible Society and the British and Foreign Bible Society are also represented. Even if only a few specimens can be shown, they convey nevertheless an impression of the 200 translations of the whole Bible and 1,100 translations of Bible portions that exist to-day. A few photos illustrate the immense work of production, translation and distribution which is carried on to-day throughout the world.

One thing that always attracts the visitor is the Bible illustrations, works of modern German artists like Wilhelm Gross, Josef Hegenbarth, Peter Kleinschmidt and Karl Kühnle, side by side with those known to an older generation, like von Schnorr von Carolsfeld and Rudolf Schäfer.

Then let us stand in front of a table whose books have been gathered together with a special loving care by the parish : these are the Bibles, hymn books and prayer books of our forefathers. It is astonishing to find what historical Bibles often still exist in the parishes. Here we find a Bible from the beginning of the 18th century, with a picture of the electors of Saxony.

Bibles of the 18th and 19th century are brought to light again, and others such as those of the first Bible agency in the world, the Canstein Bibelanstalt. But Luther's Bible printed by Hans Lufft in Wittenberg in 1541 attracts most attention ; this was put at the disposal of all the Berlin exhibitions by a member of the Zehlendorf parish.

This exhibition was shown in fourteen Berlin parishes for periods of four days to a week. There were 12,380 visitors to the exhibition (adults and young people) while 8,220 attended the lectures.

Everywhere the more flexible type of exhibition was welcomed, in which the parish—with young people and those who are on the fringe of the church—come together and converse. In this way discussions on the most fundamental questions were often started.

In order that voluntary helpers from among the young people, the men's work and the women's groups should take part in the service of supervision, direction and the sale of books, the exhibition was each time seen very definitely as an exhibition belonging to the whole parish. The inclusion of an evangelical bookshop with its sales-counter was very desirable, for in greater Berlin the address of an evangelical bookshop is completely unknown to many people.

The relation between the exhibition and lectures was also very fortunate. Opening with a service which most of the organisers held, each evening closed with a lecture. People were reached through this kind of subject who would never allow themselves to hear of evangelisation. Themes which the promoters expounded raised questions concerning the authenticity of the Bible, the possibilities of translation, Bible revision, the missionary use of the Bible and practical questions concerning the reading of the Bible.

Of special note was the lecture on the important question of what new ways can be followed in order to bring the Bible nearer to modern man. The Bible is produced and distributed, but whom does it reach ? Who reads it ? Should those who count themselves among the serving community not accept it as a serious charge that the parish does not seek converts from outside ? Should we not offer the Bible through voluntary colporteurs by following the former practice of house-to-house visiting, prepared with a discourse on the Bible ? These suggestions were followed in various parishes. In this way it was realised that we are not able to answer criticisms. Many sects are better prepared in their own way. Therefore for those interested there were arranged " practical exercises in interpreting the Bible at the house door "—the organiser of the course taking the part of the person who is indifferent or hostile to the Church. The parish colporteur then had to reply without any preparation. This was carried out for several evenings, and the active interest shown revealed how extraordinarily important this task is.

At the end of April, the exhibition left Berlin for showing in parishes in Western Germany until the beginning of December. An important stopping-place will be Hamburg, for the Kirchentag. May it awaken a new love of the Bible both there and at all the points on its journey.

JUBILEE EXHIBITIONS

by Dorothy M. Taylor

THE Visual Aid Department of the British and Foreign Bible Society is looking forward to an exceedingly busy year during the celebration of the Third Jubilee. Already there are heavy demands for the two Jubilee Exhibitions, and only the holiday months of the year remain free.

The smaller exhibition, designed for the parish halls of villages and small towns, has already begun its journeys. Its distinctive feature is five models of dramatic scenes in the Society's history, whose figures, six inches high, have been carefully fashioned from photographs, life or historical descriptions. That of Mary Jones' walk to Bala is particularly charming with its atmosphere of the windy mountains of Wales. The final model too attracts much comment, both for its execution and its moving message. It shows the artist's impression of the Society's depot in Warsaw after the bombers had left it in 1939, with the only pane of glass intact over the door bearing the words : " Heaven and earth shall pass away, but my word shall not pass away." The translation of the Polish shines out in pricked letters which reveal the English as the light goes on and off. The exhibition bears the title " They Triumph " and gives an exhilarating account of the triumph of the spread of the Scriptures over adverse circumstances, from the founding of the B.F.B.S. during the Napoleonic Wars to the beginning and growth of the U.B.S. in the last war and to-day.

The larger Exhibition has a somewhat different function to perform from the mainly commemorative one of " They Triumph." It has been realised that a well-organised exhibition is one of the best ways of interesting the outsider, and the theme and visuals have been carefully chosen for that purpose. It deals mainly with the Bible and the Way of Life set forth there, and only incidently with the Bible Society, making use of the latest materials and media of the " display " world. Built for ease of travel and handling consistent with hard wear, are eight stands, seven of which, by means of a central cantilever, folding sides and fascia, pack into compact wardrobe-like units patented under the name of ' Ivalpak ' ! The eighth stand is a tree with moveable leaves and the whole has been designed to fill a hall 60 feet by 40 feet, though it can be adapted to halls varying slightly from this.

The visuals consist of three dimensionals in real objects, models, wire-frame human figures, etc. ; colour transparencies and photographs, and changing lights and spots to heighten effects. One feature being tried for the first time is a series of screens linking the stands, formed by venetian blinds of a semi-transparent material which is illuminated from behind by lights, coloured or white according to the amount of illumination in the hall. These, together with a nylon canopy suspended from the ceiling, completely blot out the hall itself, producing a self-contained Exhibition.

But the most important part of it all is, of course, the message of the Exhibition. Echoing the cry of all mankind, the title is " We Want to Live," and from the introductory panels where the story is set out in brief, to the last stand, the visitor is led towards that glorious message of life abundant, the promise set forth in the Bible.

The first stand says "*Men must eat*" and shows by four comparative world maps how closely disease, illiteracy and unrest follow the geographical borders of malnutrition, and here is a striking three dimensional feature showing how the hands held out for help and unsatisfied become the clenched fists of the trouble-makers of to-day.

The second stand asks "*What more do men want?*" and in a number of cartoons and photographs it shows the things men would like to be and what, so often, they really are, culminating in "*Men want life to make a pattern*" in which all his activities are fitted into the framework of a cross.

Stand three contains a life-size three dimensional figure of Galileo with his telescope, and six colour transparencies in the shape of eyes, illustrating the fact that "*Men must have Faith*" and this is followed by stand four on "*Faith Works*," giving examples from history and the lives of leading men and women of to-day from different walks of life, whose faith has worked out in service to their fellows.

Then comes the tree "*Fruits of the Christian Faith*" on the leaves of which are pictures and captions showing how hospitals, schools, orphanages, social service, democracy, etc., have all sprung from the teaching of the Bible.

The work of the Bible Society is the theme of the sixth stand under the title of "*The Book for Everyman*" and this is followed by the seventh stand "*And the Book for You.*"

The bookstall shares stand eight with a scheme for inviting visitors to send Scriptures abroad by paying for and packing a book or books into a packing case, in the hope that at least one case will be filled during each showing of the Exhibition.

A kiosk in which the three larger Bible Reading Societies display their notes and aids to the reading of the Bible, completes the display.

Both Exhibitions will be organised mostly by B.F.B.S. Auxiliary Committees in the places they visit, though in some cases the local Council of Christian Churches will combine with the Auxiliary or act alone, in connection with their "Bible Week." In many places the Town Hall has been taken, and a special drive is being made to reach the outsider by various means. As in previous Exhibitions, parties of children from the day schools will be conducted round in the mornings. Programmes vary since they are planned by the individual committees, but some are including daily expository talks on the Bible, some plays and pageants, some "Question Time" with international groups of students; almost all use sound films, and all have meetings of some kind, including a special Women's Rally.

BIBLE EXHIBITION IN FRANCE

OCCASIONAL reference has already been made in this BULLETIN to the Bible Exhibition arranged by the Belgian Bible Society and shown in many cities of Belgium and France. In the first section the visitor is shown how the Bible came to us: photo-copies of ancient papyri and parchments; facsimiles and originals of manuscripts from the Middle Ages and of Bibles with illuminated lettering; then the first printed Bibles, the various translations in French up to the present time. In the second part the Exhibition

tries to convey to the visitor a vision of the immensity of Bible work in the world. Copies of Bibles in all the European languages are displayed at the foot of a huge map of Europe. Bibles, Testaments or Gospels in about 200 languages, mainly those spoken in the Belgian Congo and the French Union, are exhibited for the interest of the pulbic. Finally, some special copies of the Bible are shown : miniature Bibles and New Testaments, Braille Bibles, famous copies of the Scriptures.

Reproductions of Bible illustrations by ancient and modern masters—Rembrandt, Durer, Abel Pann, etc. hang on the walls and bring colour and life, and help in creating the atmosphere of dignity and good taste which specially characterises this exhibition. As Monsieur Blumenthal notes in an article : " The first thing that strikes the visitor is the quality of the whole presentation, a quality which—and one may say it quite openly without giving offence—is rather rare in our Protestant circles. The use of grey velvet drapings, dignified display-cases separated by gangways carpetted in red, a few plants judiciously placed here and there, are sufficient to create a warm, attractive setting which immediately gives the impression of something serious."

Wherever the Exhibition goes, one of the first concerns of the organisers is to find out what documents (manuscripts, old editions, etc.) can be found on the spot. It is much easier to interest people if they are asked to contribute in this kind of way towards the success of the Exhibition, and many hidden treasures have thus come to light.

" One original feature of the Exhibition," writes Monsieur Blumenthal, " is in having brought to light, in each town visited, a wealth of material lying unsuspectedly in the archives of some public or private libraries and thus being instrumental in revealing them to the local citizens, who for the most part did not know of the existence in their own town of such splendid documents. Their presence in our show-cases—whether it is the great Bible manuscripts in Hebrew, Greek, Latin, or the early printed editions bearing the seal of the most famous publishers—emphasises the unique place of the Bible in the history of human knowledge and of the development of our Christian civilisation."

The Exhibition is always accompanied by a director who is there to give the necessary explanations to the public and to draw their attention to the implicit message of the Exhibition. The director is helped, of course, by members of local churches, whom he trains himself.

The director who accompanied the Exhibition last year in France, Pastor Marc-Henry Rotschy, in an article he contributed to the Bulletin of the French Bible Committee and the Belgian Bible Society, " *La Bible dans le monde*," draws some conclusions from his experiences of which we give the following extracts :

" As a means of evangelisation, the Bible Exhibition offers abundant possibilities. . . . . .It provides vivid evidence of the gigantic effort that has been made since the first centuries of our era until the present time to ensure the handing down, the translation and the distribution of the Holy Scriptures. . . . . .How many good Protestants, brought up on the Word of God, have not told me how valuable it has been for them to be able to see through the centuries the history of this Bible which until now they have interpreted in an all too spiritual sense. And how effective a Bible Exhibition can be

in dispelling prejudices rooted in the hearts of even the most faithful! The Bible has a history whose origins are ancient and authentic. One can depend on its text. Its genuineness can be proved more than that of any other book of ancient times. This discovery does not in itself produce converts, but it reinforces the faith of the believer and removes what is often a major obstacle to faith on the part of an unbeliever.

" Then, for the visitor who is sensitive to this first witness, the enrichment of mind brings about an enrichment of soul : this Bible work appears each century like the fruit of love for the Bible . . . . . .The unbeliever perceives it, even without knowing ; and the believer receives it like a strong encouragement to his own love for the Scriptures : I am not the only one who loves the Bible, he says to himself ; I am one of the great cloud of witnesses who have loved or love the Lord as He reveals himself in the Scriptures. And this is where the enthusiasm for Bible reading is renewed. Numerous evidences of this have been collected : the indifferent have bought a Bible ; Protestants who have lost interest in the Christian faith decide to re-open the pages of their Bible, which has for too long remained closed ; believers receive a new stimulus; and the indifferent visitor may well leave still indifferent : but when they have once held the Bible in their hands, they will remember having at least *seen* that it is a great book.

" A Bible Exhibition is therefore in itself an instrument of evangelisation. But it is particularly so for the churches which receive and organise it. For them it is a marvellous opportunity for manifesting themselves. Firstly, it demands from many of their own members a stimulating work which enables them to devote themselves to a common task.

" Then in relation to the outside world : in presenting the Bible Exhibition to the public, it is the Church of God which a church presents. It is the presence of Christians which makes itself felt, apart from the cultural interest which a Bible Exhibition creates—and it is true that it is usually this cultural aspect on which the press expounds and which is the subject of private conversations. And under certain circumstances, for example when a church has suffered, and has ceased to be active, a Bible Exhibition offers a possibility for inner renewal and for being a living presence in the world."

". . . . .One of the happy results of the Exhibition is also undoubtedly the collaboration of the local churches with the organisers, and above all the coming together of these churches among themselves. Their common love for one and the same Word has brought together and united in this effort, evangelical Christians who are sometimes separated by different traditions or positions or simply kept in ignorance of one another.

" Even the Roman Catholic Church showed a keen interest in the Bible Exhibition. I know that in Nice a number of priests recommended it to their congregations. The Archbishop of Aix honoured it with a visit and numbers of the clergy in that town visited it, showing an attention which testified to the reality of the rediscovery of the Bible which is taking place among French Catholics. . . . . .

" What will be the future of this Exhibition ? To ask such a question is to question the mysterious future of any evangelistic effort. Man plants and waters, but God gives growth. But in His grace, through these first efforts, God has already shown us that He desires to make grow that which we have planted here and there."

THE USE OF VISUAL AIDS IN BIBLE SOCIETY WORK

by Olivier Béguin

SOME months ago a questionnaire was sent to all member Societies and to a number of Bible Society agencies all over the world, in the hope of discovering what kind of audio-visual aid materials are actually used, for what purposes, how intensively, with what kind of results. In response to about 80 questionnaires sent out, nearly 40 answers had been received by the time this issue went to press.

The answers were fairly representative of the present situation. Broadly speaking they show that the use of visual aids as far as the Societies themselves are concerned, is in direct relation to the missionary attitude and activity of the latter. Those who have not co-operated or taken interest in the production and/or distribution of Scriptures for the mission field or "unevangelised" areas (e.g. strong Roman Catholic countries) have not shown any activity (or hardly) in the field of visual aid and publicity. On the contrary, those which have recognised and assumed their responsibilities for the world-wide task have been driven to pay more attention to publicity and hence to visual aids. The case of the Norwegian Bible Society, which has just emerged from its self-centred attitude and at the same time is now concerned with matters of publicity and the use of visual aids in a way unknown to it in the past, illustrates this interrelation most vividly. This is also a valuable indication that in our effort to develop in self-centred Societies the vision of the world task and the need for their sharing with others in the work, collaboration, advice and help in the field of publicity and visual aid should not be overlooked nor underestimated. For it remains true that to build up now an adequate system of publicity is a heavy and unwelcome burden for a Society which is eager to take up its share in the common missionary responsibility, and it might discourage such a Society from making the necessary effort to implement its intention.

In view of the high costs of producing any kind of visual aid material, most correspondents ask for an intensification in the exchange of materials and of information on matters pertaining to visual aid. There is no doubt that effectiveness could be improved without increasing the cost appreciably. Some Societies and Agencies use enlarged photographs for displays in show-windows, in churches, in conventions. Others possess neither the means nor the materials for producing such photographs but would like to make use of those produced by other Societies. Surely such needs could be covered by a better co-ordination of effort.

A sharp distinction has to be drawn between visual aid material needed for publicity for the Society's work and material used in support of Bible distribution and Bible reading. Yet the latter, not less than the other is of interest for the Bible Societies and needs to be produced. Exhibitions are one way of doing this. Special filmstrips—not on Bible Society work but on the history of the Bible, or illustrating the message of the Bible—offer endless possibilities too. And here again, sharing experiences and materials, co-operation and mutual help are indispensable for effectiveness and economy.

The need for some kind of catalogue with descriptions and résumés of films and filmstrips, with reproductions of posters or of other visual material

produced by the Societies, is quite patent. Most of the correspondents do not know what is available elsewhere. Yet this knowledge might greatly help them in their planning, as, for example, in Japan, where American filmstrips meet the need more adequately, but B.F.B.S. posters have a better reception.

Two correspondents even demand with great emphasis the publication of a small illustrated guide for the arrangement of show-windows, and a supply of regular information on materials available for such displays. From most of the answers received it seems clear that besides co-ordination of efforts and co-operation in the work, there is need also for much education. Very often one senses that correspondents are aware of the importance of visual aids and yet are uncertain of their possibilities and use. When all organised agencies in the world—church, missionary as well as political and other—are developing the use of visual aids, it is hardly thinkable that the agents of the Bible Societies all over the world can develop or even maintain their missionary activity without making use of similar methods. Experiences of colporteurs in Japan, for example, point in that direction. It is therefore clearly indicated that the Functional Group might render service in relating to visual aids by using its expert knowledge in advising and helping the agents of the Societies.

The answers received confirm and strengthen the case for the existence and work of the Functional Group within the U.B.S. setting. They show that there is a wide and important field of activity which needs to be explored and adequately filled. Co-operation is needed here as much as in any other field and should be achieved.

It is therefore proposed that a conference of the Functional Group on Visual Aid should take place before the Council meets next year. This meeting should be open to any Bible Society representative who is concerned with the subject and wishes to attend. (I think particularly of some Council members and perhaps Bible Society agents who might already be in London in connection with the 3rd Jubilee celebrations.)

The convener of the Group, Mr. Ragatz, has prepared a draft programme for a three-day conference, consisting principally of the presentation of various material aids, the discussion of them, and anticipating the adoption of findings and recommendations for submission to the Council. This conference should have a very practical character and the discussion be based on material actually produced. This is what Mr. Ragatz writes in relation to the proposed meeting :—

" To date the experience of the Group would seem to indicate that the several member agencies do not have sufficient ground of experience, knowledge or need, to allow the Group to produce significant results. It is my belief that Visual Aids have produced notable results in the work of several Societies, and that once an area of mutual interest has been defined, and a medium created for an exchange of both information and materials, the Group as now constituted would be able to meet the expectations expressed in its formation.

" I have noted a marked difference between response engendered by mail communications and the apparent enthusiasm expressed at Seabury House (Council meeting in 1949) while under the stimulus of personal association and discussion.

"The programme as suggested is calculated to establish a mutual reference point from which co-operative and individually beneficial work may be planned and executed. Its purpose would be to (*a*) become familiar with the physical aspects of the materials, (*b*) discuss the practical uses of the various media, (*c*) consider worth-while purposes which such media might accomplish, (*d*) in light of above, develop a plan for co-operation where useful, and (*e*) report findings to the general group and for future reference.

"In my judgment such a meeting is essential before there can be much significant progress in co-operation between member Societies in the field of Visual Aids, and some of the less experienced member Societies can profit by the experience of others only after a full exchange of ideas.

"There is internal complexity arising from the need to fully understand the following, individually, and in relation one to another :—

"*Materials used*: projected pictures, motion and still, silent and sound, black and white or colour. Exhibits of items and promotional matter, pictures for publication and for exhibit use, recordings, disc and tape, and such miscellaneous items as flannelgraphs and turnover charts.

"The *use* of the above materials may be for radio, television, publication and church, public, or special meetings.

"The *purpose* for the use of the materials may be any or all of the following : stimulate Bible reading, evangelism, Scripture sales or distribution, support of the work, training of personnel or constituents, education.

"Related to all, of course, are problems and methods of *finance* and *distribution.*

"The material covered in the suggested programme is calculated to present this block of material in such a fashion that it may be understood, correlated, and finally, acted upon."

About the programme itself, which provides the same pattern of study : presentation, discussion, findings for each type of visual aid (flannelgraphs, flat pictures, exhibitions, films, etc.), Mr. Ragatz also says :—

"It should be noted that each 'formal presentation' should be assigned in advance to a person conversant with and experienced in the area covered. (1) The presentation should cover a complete description of the *mechanics* involved, including in most cases demonstration of the actual equipment. (2) There should be specific information as to the ways in which the item(s) may best be used. (3) The purposes best accomplished by the medium under scrutiny should be enumerated. (4) Methods of distribution and (5) financing should be included in the presentation and discussion.

"Such presentation should be followed by general group discussion, exchange of ideas, questions and answers, and manipulation of equipment.

"Each section should eventuate in specific recommendations or plans for future action."

NEWS FROM ALL THE WORLD

Under this heading we do not intend to give only information of the Bible Societies, but we also want to include such facts as may or should have a bearing on Bible Society work. This information should therefore not only tell us what other Societies are doing, but should also help us to apprehend the whole realm of common responsibilities and should lead us to think out how best we may extend our own activity in the future, in such a way as to fulfil our calling to the utmost.

Belgium

THE Belgian Christian Missionary Church is again starting its summer evangelistic campaigns in various Belgian provinces. In the region of Liège the effort will be linked with the work of one of the colporteurs of the *Belgian Bible Society*, who will visit each area systematically before the evangelistic campaign starts.

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The Board of the Belgian Bible Society has been reconsidering the policy of the Society with regard to colportage. It intends to strengthen colportage work in areas deprived of evangelical communities and to leave to the churches (and to stimulate them and help them to do so) responsibility for colportage in the other areas.

Brazil

" For some years now it has been estimated," reports Mr. C. H. Morris, B.F.B.S. representative in the *Bible Society of Brazil*, " that 300,000 complete Bibles were necessary annually to meet the need, but unfortunately, due to import restrictions, it has not been possible to receive supplies in so great a quantity, consequently Bibles are still being rationed in Brazil is spite of the fact that almost three hundred thousand Bibles were distributed in the two year period 1951-1952. In the same two year period over three million copies of Scripture, Bibles, New Testaments and Portions, were placed in the hands of the people, but—and this is most important—those three million copies were not enough." Shortly before Mr. Morris left Brazil for furlough an edition of 400,000 Gospels was delivered to the Society by the printer. In ten days every copy had been sold.

Mr. Morris also quoted the following demands, chosen at random, which give an idea of the present thirst for the Word of God :

" From a missionary in the state of Piaui : ' I wish it were possible for you to multiply the ration by ten.'

" From a worker in the state of Goias : ' Do have compassion on us as soon as you can for we haven't a Bible in the place.'

"Also from the same state : ' So far as I know there is not a Bible for sale in this city, or even in the state. Our need is appalling.'

" From a missionary in the state of Parana : ' Here is another S.O.S. Send Often Scriptures.' And from the state of Goias : ' This is an S.O.S. for Bibles ; have now reached the point of having to lend our own to folks of the church.'

"And another : ' Some few weeks ago I sent you an order for 50 Bibles in Portuguese ; since then I have received requests for more Bibles and would

like to place another order. Please have sent to me 100 Bibles, 200 New Testaments and 1,000 Gospels. Note, this second order does not cancel the first.'

" From the town of Campina Grande : ' You cannot imagine our contentment when the Bibles were received ; for more than six months we have not had a single Bible for our work. Just think of the fact, apart from my own field of labour consisting of seven churches and twenty other meeting places, etc. I need at least 2,000 Bibles a year ; until when is there to be a dearth of Bibles ? ' "

The B.F.B.S. has just been able to despatch a consignment of nearly 100,000 complete Bibles. Further consignments may prove impossible this year because of difficulty of obtaining import licences. Portions and Testaments are printed in Brazil but the cost of Bible printing there is so high that it creates an almost insuperable obstacle.

England

Under the title " The Next Step," the Gospel of St. Luke has been produced by the *British and Foreign Bible Society* in the format of an illustrated magazine.

As in previous editions of this popular presentation of the Scriptures, it has been the Editor's (John Stirling) aim to find a point of contact between the Gospels and the present day. In this new issue, it is the mood of the man, who, faced by difficult personal situations, asks : " What do I do now ? "

The previous magazine Gospels of St. Matthew and St. John, under the titles of " The Man in the Street " and " There was a Festival," have been distributed at home and overseas ; a total quantity of over 350,000 copies.

*

A translation of the Gospel of John in Mashi has been made by the Rev. R. Bothwell and his wife, Baptist missionaries from Chicago. There are already 5,000 readers awaiting the arrival of this Gospel. The people using the language, the Bashi, live at the south end of Lake Kivu in the Belgian Congo.

*

The B.F.B.S. has published the Gospel of St. John in Popo, a language used by a section of the population in French West Africa. If this tentative edition of St. John is well received, the Bible Society hopes to go forward with the whole New Testament which has already been translated.

*

School children all over Birmingham had the opportunity of choosing what sort of Coronation souvenir they would like from the City Education Department. The most popular choice was for special copies of the Bible. Books—The Bible, the New Testament and " Elizabeth Our Queen," by Richard Dimbleby—were clear favourites, although some boys' schools plumped for a pocket-knife.

Mr. B. Morris principal of Greenmore College, said that without any suggestion or hint that a Bible might be the most satisfying souvenir, the majority of his scholars had asked for one. This preference was also borne out by the requests from the education authority's own schools.

In a girls' school the pupils had the opportunity of choosing between a crested spoon and the New Testament. No fewer than 255 asked for the New Testament and 155 for the spoon.

*

In connection with the Third Jubilee celebrations, the B.F.B.S. is also approaching the laymen of Britain. Readers will recall that the idea of the Bible Society was launched by a group of laymen who used to meet in the counting house of one of the big export firms in London. There the idea of forming a Society for the cheap production of Scriptures was discussed and the plans made to call together an *ad hoc* committee. It will be remembered that the General Committee of the B.F.B.S. is formed exclusively of lay people. Last winter, in a week-end conference, and also in the middle of May at a dinner, the B.F.B.S. again brought together some fifty prominent laymen in business, banking, Civil Service and representatives of men's associations, to present them with the challenge of the need of Bible circulation to-day. Another week-end conference is to take place in the autumn.

*

The B.F.B.S. has issued its new " Popular Report " on the work of the Society in 1952, under the title " Not by Bread Alone." The following is quoted from the introduction of the editor, the Rev. J. Eric Fenn :

" How this new and rich quality of life (which is in Christ) comes to people in different parts of the world is the story of the Christian missionary enterprise. Within that lies the story of the Bible Society. The Bible—and more particularly the New Testament—is the great carrier of this divine infection. Wherever men really give it a chance, there it will do its work. Or perhaps it would be more true to say that wherever men will give the Bible a chance there God will do His work in them—and that is always life-giving. The Holy Spirit is entitled in the Christian Creed, " the Lord and Giver of Life " . . . . .

" We have forgotten the revolutionary power of the life which gave us birth as Christians. We think of it as a quietening influence, making people—God forgive us !—*less* vital, less uncomfortable, more docile : and, thinking like that, we become like that—and wonder why the world is not in the very least interested in us or in what we talk about. Why should the world bother with us if what it wants is life ? Most of the real adventure and colour is outside the Church altogether, pouring into secular movements which will betray the trust men place in them because they lack what we conceal.

" The story we have to tell in these pages is of the recovery of something of this original, authentic Christian life through the Scriptures. It is not the whole story of the Christian Church, nor is it the only way in which men and women come to this new life : it is part of the story we know. If you read on you will see how, in the most unlikely circumstances—in Korea, in China, in Persia and the Near East, in Europe and in the islands of the seas—this miracle has happened as men come to the Scriptures with fresh and unclouded minds. Individuals and families—even whole tribal communities as in the Formosan hills—have found the life real : and churches have sprung out of their experience. There are other facets of the story, not so encouraging : the fierce sifting of hearts in China, causing many to fail, the ordeal by terror in Kenya, laying bare the weakness of the Church even as it reveals its glory in martyrdom ; the economic pressure in so many countries, making possible only a tithe of the work that needs to be done ; and the opposition in countries

like Persia and Colombia, making the offer of the Book of Life a hazardous matter. But, taken in all, the year 1952 was a year of progress, with many heartening victories."

■

One of the important moments in the Coronation Service in Westminster Abbey is the presentation of the Bible to the Monarch. The Coronation Bible is carried with the Regalia in the procession into the Abbey early in the morning and is placed on the Altar. Immediately before the Communion, the Monarch makes the Oath upon the Bible and kisses it. Then it is brought to him in his chair and presented to him. At the Coronation of Queen Elizabeth II, the Moderator of the General Assembly of the Church of Scotland for the first time had a share in the ceremony. (The whole Coronation Service is an Anglican ceremony.) He presented the Bible to the Queen whilst the Archbishop of Canterbury (who by his office leads the whole service) pronounced these words : " Our Gracious Queen : To keep your Majesty ever mindful of the Law and of the Gospel of God as the rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords." Then the Moderator added : " Here is wisdom ; this is the royal Law ; these are the lively Oracles of God."

*

On the occasion of the Coronation, the *British Weekly* (an independent religious paper mainly supported by Free Church circles) devoted its last May issue to the Bible. Various articles, several of them by secretaries of the B.F.B.S., assessed the place the Bible has had and the part it has played in momentous periods of British history, as well as its importance and place in the life of the Commonwealth.

■

At the time of the Coronation in 1937 the Bible Society circulated approximately 40,000 Coronation Bibles and New Testaments. This time nearly half-a-million New Testaments and Bibles have been circulated, up to the time of going to press, mainly through local education authorities, churches, Sunday schools and " street parties " in Great Britain and parts of the Commonwealth. About 10% of this number were Scriptures in Welsh.

Germany

The following letter was sent by Pastor Ahme, who is in charge of Evangelical Refugee Relief in Berlin acknowledging the recent gift of Bibles and New Testaments made by the B.F.B.S. :

" The 5,000 Bibles and 8,000 New Testaments, as well as the Stuttgart Bible booklets and separate Gospels, have arrived in Berlin in good condition. We should like from the bottom of our hearts, and also in the name of the refugees to whom they will be distributed, to thank the British and Foreign Bible Society and all who have taken a share in sending this valuable consignment. Again and again we realise from experience that the people coming from the East Zone have for the most part been living in a world of absolute materialism. Obedience to commands, raising the standard of living, belief in progress and pursuit of a better life, have been the values that have filled their lives until now. They realise now that the whole world has fallen to pieces.

" Many refugees, perhaps without recognising it clearly themselves, are seeking a new support and meaning for their lives. In proclaiming the word of God we are fortunate in finding many hearts open to receive it.

" There are 12 head-office camp pastors working in the large refugee camps. Around 40 pastors from West Berlin administer the service in the smaller camps lying within the area of their parish. In addition increasing numbers of West German pastors are liberated by their church authorities for a few weeks or months, for service in West Berlin.

"Alongside religious services, Bible hours and above all pastoral contacts, there are also marriages, baptisms and confirmations carried out in the camps. On such special occasions we shall now be able to present your Bibles as enduring gifts. Refugees also often come during the period when the pastor is ' at home,' asking for a Bible as a corner stone for their new life."

*

At a recent meeting of the German Evangelical Church Council (der Rat der E.K.D.) a report was given by the Commission working on the textual revision of the Bible. The gratifying progress made justifies the hope that in the not too distant future a revised text of the Bible can be presented. The Council empowered the Commission to continue along the lines of its present work.

*

A new organisation called " Evangelical Church Fellowship for Biblical Christianity " has recently been formed in Württemberg. Its aim is to circulate the Word of God " unabreviated and unadulterated " and to maintain the evangelical faith in the churches and congregations. " We confess the divine inspiration, the authority and all-sufficiency of the Holy Scriptures, which out of their inexhaustible riches answer all questions of faith and life."

*

The Hurfe printing house in Bad Blankenburg (Thuringia), one of the few " private " printing houses left in Eastern Germany which are working almost exclusively for the Church, has been closed down by the police. The owner and manager were arrested. This measure means a serious handicap and loss in the publication of evangelistic literature, particularly since Bible editions were printed there for the churches in the D.D.R.

Hongkong

Mr. A. W. Marthinson, Bible Society representative from Hongkong now on a visit to London, reports that the Mongolian New Testament has just come off the press.

The first Mongolian New Testament was published by the B.F.B.S. in London in 1846. The new revision is based on this. It was decided upon by a group of missionaries at Kalgan in Northern China in 1935. The task was entrusted to the Rev. Joel Eriksson and Miss Gerda Ollen of the Swedish Mongol Mission, the Rev. Stuart Gunzel of the Evangelistic Missionary Alliance, assisted by a learned Mongolian, Daste Tjub. In spite of the interruptions of the Sino-Japanese war in 1937, the world war in 1939 and subsequent communist activities in China, the revision of the manuscript has gone on steadily and was finally completed in Hongkong in 1950.

The Mongolian script is an adaption of the Syriac script, borrowed from the Syriac Bibles which Nestorian missionaries brought into Mongolia in the 12th century in the time of the great Mongolian emperor, Genghi Khan. " The Mongolian script," says Mr. Marthinson, " has an alphabet of 30 letters

written in vertical lines. The letters are written differently at the beginning, in the middle and at the end of a word, so we need about 100 different types to print a Mongolian New Testament." No such type existed in Hongkong, but Mr. Marthinson, who had spent many long years in Mongolia and N. W. China as a member of the Swedish Mongol Mission, was familiar with the script. So in Hongkong they set to work to cast a new fount of type under Mr. Marthinson's supervision. The Chinese workmen who were trained to cast the type had never before seen anything like it. In addition, no Mongolian compositors were available, so Chinese scholars had to be taught to set up the strange type from the Mongolian handwritten manuscript. "At first," Mr. Marthinson tells us, " there were very many errors and we had sometimes to read the proofs as many as ten times." But the task was at length successfully accomplished. Each copy of this book is costing the Bible Society 44/- to produce but it is being sold for less than 8/- a copy.

" The majority of Mongols," writes Mr. Marthinson, " are still illiterate, but tens of thousands have learned to read since the Russians came in more than 25 years ago. In Inner Mongolia a few schools were opened during the Japanese occupation, but illiteracy is still predominant. When once again Mongolia opens up to mission work there will be great need for suitable literature. It is therefore of great importance that we should have the Word of God ready to be circulated in that vast country."

Meanwhile, the revised New Testament will be of inestimable value to the Mongolians in the United States, in Hongkong and in other places in the Far East.

Hungary

The work on the new Hungarian Bible translation is making its scheduled progress. The Exodus and Leviticus instalments of the new translation have just been published. The Commission in charge of the translation is working at present on the Book of Job.

On the occasion of publishing the new trial edition of the New Testament translation, the *Hungarian Bible Council* published an appeal. It is stated in this appeal that neither the Commission on the New Testament nor the Hungarian Bible Council regards this edition as final and complete. " Now the careful work of the translators," says the appeal, " will be followed by the work of the Bible readers and expositors. The new translation must be submitted to a very thorough scrutiny. The results of this investigation, in the interest of a better edition, should be conveyed to the Hungarian Bible Council.

" We have learned with great satisfaction that the number of those who have seriously and carefully studied our new translation is already very large. Several thousand critical comments concerning interpretation and good Hungarian idiom have been sent to us. Not only the comments of individuals but also the suggestions and critical comments of the study committees of Pastors' Fellowships contribute to the effort of publishing a new and better edition.

" The Hungarian Bible Council gratefully accepts every serious critique. It is, of course, from the pastors and Pastors' Fellowships, in the first place, that the critical examination of the new translation is expected.

" It is desirable that the final text of the new translation embody the work of a larger fellowship. All experts have the right and also the duty to contribute their learning to this work."

Japan

Since the founding of the Japan Home Bible League in August, 1950, 70,000 copies of the New Testament have been distributed by that organisation throughout Japan. Complete follow-up reports have not been finished, but several instances of conversions have been reported to this independent Christian body led by Mr. Shun Suzuki, a Tokyo layman.

*

During the nation-wide coal strikes at the end of last year one of the volunteer colporteurs, O. Murakami, distributed more than 10,000 copies of Scriptures for the *Japan Bible Society*, reports the Rev. T. Miyakoda, General Secretary of the Society. With the aid of the young people of the church, Mr. Murakami distributed Scriptures to the families of the coal miners in the Yahata district, the largest coal mine and steel manufacturing district in Japan.

Kenya

The Rev. Frank Bedford, secretary of the B.F.B.S. for East Africa, reporting on his visit to some camps of Mau Mau prisoners, indicated that he "was appalled at the conditions" he found there. "It is not so much the physical conditions of the prisoners," he writes. "They are well fed and housed, and the sanitary arrangements are adequate . . . . . In this particular camp there was some 350 souls, all Mau Mau detainees, and there were almost no facilities for their mental and spiritual welfare. Apart from a little gardening, the men sit around idly most of the day and one can imagine the brooding and the way in which the hardened characters are working on the minds of the others, breeding a legacy of still more trouble in the future . . . . .

"There is a vast opportunity for Christian missions. The whole question is : can it be seized ? and will there be manpower and finance available ? . . . . . It is against the whole of this background that we must face the challenge of Scripture supplies to prisons and camps. Already I feel that we have a great opportunity here if only we can devise suitable ways and means of distribution. This side of things will have to be faced with a great deal of delicacy and circumspection in view of the difficult nature of the task, due to the unfortunate feeling of the average Mau Mau adherent against the Scriptures."

A special committee, to which Mr. Bedford has just been co-opted, is responsible for the spiritual help for the prisoners. It is hoped that a full-time chaplain will soon be able to co-ordinate the work among the thousands of prisoners.

The B.F.B.S. has already granted 3,000 New Testaments in Kikuyu and 700 Testaments in Swahili, Hanga, Luo and a number of Bibles for distribution among the prisoners. 5,000 Kikuyu Gospels have now been rushed to the press for further free distribution in the camps and prisons.

*

At the end of June and beginning of July a Bible Week is going to take place in Kenya, the first of its kind. The Bishop of Mombassa is playing a leading part in the effort, for which the broadcasting company has also showed its interest and promised its co-operation. Visual aid materials have been sent from London to Nairobi for the building up of a Bible exhibition. Exhibits for smaller local exhibitions have also been furnished.

Malaya

During 1952 the Bible Societies in Malaya circulated 123,170 Bibles, New Testaments and Portions in 24 languages throughout Malaya, Borneo and Sarawak. This is an increase of 9,668 books over 1951 and 32,482 books over 1950. Over 20,000 Chinese and Indian language books were given for free distribution in the New Villages throughout Malaya.

Contributions from churches and individuals in Malaya, Borneo and Sarawak amounted to almost $6,000/-.

*

A small travelling exhibition has been placed by the B.F.B.S. at the disposal of the chaplains of the British Forces. The exhibition was to be lent only for a short period and should have been used then by the Bible Society agency in Singapore. But this exhibition has met with so much interest among the troops that the chaplain-in-chief has now asked to be allowed to buy it for permanent use among his soldiers.

Netherlands

The Netherlands Reformed Church recently addressed a letter to consistories and pastors, urging them to encourage their church members in the regular reading of the Bible. The following is an extract from that letter :

" The source of vigorous life in the Reformed Church has always been the daily reading of the Scriptures. The neglect of this constant life with the Bible fills us with uneasiness. The flourishing periods in the history of the Reformed Church were always those times when the Scriptures had the place of honour in the congregations. We are of the opinion that we should therefore urge you to direct your activities with regard to Roman Catholic festivities along this line. We know that the Netherlands Bible Society will gladly help you in doing so.

" If the Scriptures should find this central place in our lives again we may expect other things to follow. One of the greatest difficulties in our discussions with Roman Catholics as well as with Protestants who have become " unchurched " is the tragic division within the Reformed Church. This division is sometimes exaggerated. A deeper spiritual unity of faith and confession often unites us with those with whom we have no church contact. But the division between the churches weakens the power of the Reformed confession and is often regarded as a necessary consequence. The splendour of unbroken unity in the Roman Catholic Church makes a great impression on those outside. However this may be, a renewed acquaintence with the Holy Scriptures may lead us to expect a new rapprochement of the churches which are now divided."

Scotland

At the Annual Meeting of the National Bible Society of Scotland held in Edinburgh at the end of April, Dr. James Kelly demitted office as Chairman, and the Right Rev. K. C. H. Warner, D.S.O., D.D., Bishop of Edinburgh, was appointed in his place. Mrs. Walter Sutherland of Gourock was appointed Vice-Chairman for the year. This is the first occasion on which the Society has appointed a Bishop of the Episcopal Church in Scotland as Chairman, or a lady as Vice-Chairman. Mrs. Sutherland's appointment was welcomed not only because of her own particular gifts but also as a recognition of the very important part played by ladies in the Society's Auxiliaries throughout Scotland, as office-bearers and as collectors.

United States of America

" The year 1952 has marked new progress in the *American Bible Society's* 118 years of service to the blind and to the deaf and blind," writes Miss S. Ruth Barrett, A.B.S. Secretary for Work for the Blind, " a total of 43,560 embossed volumes and talking book records being distributed this past year.

" The Society distributed, up to the end of December, 1952, a total of 134,681 talking book records of the Bible and 238,777 embossed volumes, both at home and abroad.

" The new editions for 1952 were the little volume of Scripture passages known as the pocket Bible to the Blind in *Turkish Braille, Armenian Braille* and in *German Braille.*

" The distribution of the Scriptures to the blind was greatly increased in Spanish Braille and in Portuguese Braille during the past year, the Society now producing the entire New Testament in seven volumes in Spanish Braille and the book of Psalms and Proverbs through Song of Solomon also being available in large numbers. Additional volumes of the Old Testament in Spanish Braille and also additional volumes of the Scriptures in Portuguese Braille are being printed to meet the requests of the Spanish-speaking blind, not only in Latin America but also in the United States.

" Large shipments of Braille paper were sent to Japan for the printing and distribution of Scriptures in *Japanese Braille* and *Korean Braille.* Another shipment was also sent to Germany.

" The American Bible Society has now distributed the Scriptures to the blind in 36 languages and systems.

" The Society's new Braille concordance is proving a blessing especially to blind ministers, Bible students and librarians serving the blind, a large number of the Braille concordance which is in 10 large volumes being sent out during 1952."

*

The A.B.S. has just published illustrated Gospels in magazine format of St. Matthew, St. Mark and St. John. The illustrations are all photographs of scenes in the Holy Land, or objects that were in existence in New Testament times. On this account they are of interest to people all over the world, as they help to bring them closer to scenes and objects that Jesus and the Apostles visited or saw. The A.B.S. expects to publish these Gospels also in Spanish, Japanese, Korean, Portuguese and Modern Greek.

Two million copies of this edition in English have already been issued of St. Luke's Gospel, and one million of the book of Acts.

*

Two radio stations in New York City have been using the Talking Book Records, circulated by the Bible Society for the Blind, as part of their regular programmes. Each Sunday morning, for one half-hour, one station presents these records on a programme they have entitled " The Talking Bible." The second station makes a daily presentation of fifteen minutes.

These programmes have resulted in a number of telephone calls, many delighted to hear the Bible read for the first time and wanting to obtain the recordings. Furnished to the blind at twenty-five cents a record, sighted

people are charged the cost price of one dollar each. Recent requests have come from ministerial students who desired to listen to the beautiful rendering of the Scriptures, that they might improve their own reading of the Bible.

*

A gift of $108.21 was recently received by the A.B.S., to be used for the Society's programme of supplying Scriptures to the Armed Forces. It represented the amount received during April from American troops in Korea and had been forwarded by Chaplain Harold Voelkel, who formerly was a missionary in Korea and has for years been working among the Korean prisoners-of-war, as well as members of the United Nations' forces. Chaplain Voelkel has used many thousands of the Society's Service Testaments and feels that Service Chaplains, wherever possible, should help the Society with its budget allotted for this phase of the work.

*

The highest court of the State of New Jersey made a decision recently which drew a good deal of attention, namely, that it was not an offence against the principle of separation between Church and State for the Gideons—an organisation for Scripture distribution—to distribute Protestant Bibles in public schools supported by the State. As a result, the law repealed a decree issued at the suggestion of Roman Catholic and Jewish parents, which had forbidden the further distribution of the Bible. In the preface to the decision it is said, among other things, that no violation of the constitution is involved since the scholars are free to accept or reject the Bible.

*

The American Bible Society has just issued completely revised editions of the New Testament in two languages : Kusaie, spoken in one of the Caroline Islands, and Bolivian Quechua. The first is spoken by a small group of people of whom 700 are Christians ; the second by about one million Andean Indians. In both cases these New Testaments have been published in diglot form, the first with English (American Standard Version of 1901) and the second with Spanish.

A diglot edition of the Gospel of John in Bassa and English (Revised Standard Version) has been published for Liberia. Bassa is spoken by about 100,000 people, one-quarter of whom are Christians and about one-third literate.

United Bible Societies

Mrs. Jesse M. Bader of the United States of America has been unanimously elected Vice-President of the U.B.S. Mrs. Bader's appointment follows upon the recommendation of the U.B.S. Council meeting at Ootacamund, South India, in 1952, that a woman be nominated for one of the Vice-Presidencies.

Mrs. Bader is an ordained member of the Disciples of Christ in the U.S.A. Among the offices which she holds are : membership of the Board of Managers of the General Department of the United Church Women of the National Council of the Churches of Christ in the U.S.A. and radio and film consultant for that organization ; National Presidency of the Protestant Motion Picture Council and membership of the American Women in Radio and Television, Inc.

A warm welcome is extended to Mrs. Bader as she joins the fellowship of the U.B.S. and helps to further its concerns.

BIBLE SOCIETY AGENTS MEET IN CENTRAL AMERICA

by Arthur M. Chirgwin

DURING the first fortnight in March I had the good fortune to be present at a Conference of Bible Society Agents held in Cristobal, Central America. It was for me a very illuminating experience and I gladly respond to the Editor's invitation to put some of my impressions into writing.

First of all the place. The Conference was held at one of the important crossroads of the world. Since Panama joins two continents and, by means of the canal, links two oceans, it is bound to be an important meeting place, and one that is likely to grow in importance. The isthmus is full of history and many of the place names carry the mind back to the days of the Spanish *conquistadores* and to the British sea-dogs who harried the treasure ships that gathered at Panama to begin the long journey to Spain. A few miles out of Panama is a half-ruined bridge over which the gold and silver of the Inca kings was brought from Bolivia and Peru to old Panama. Another mile or so away are the ruins of Old Panama, which was destroyed by Henry Morgan, the picturesque Welsh buccaneer, who was at one time almost the uncrowned king of these parts. Then the railway which runs along beside the canal for most of its fifty miles is reminiscent of the California gold rush one hundred years ago, for it was built to take the miners to and fro. In addition there is the canal itself, a stupendous engineering achievement, along which great ocean-going ships pass in increasing numbers, and now average 7,000 a month. The U.S.A. acquired not only the canal but a strip of land ten miles wide across the isthmus. At both ends are twin towns ; Colon and Cristobal at the Atlantic end, Panama and Balboa at the Pacific end. These twin towns are joined like Siamese twins, so that one side of a road may be in the American Canal Zone and the other side in the Republic of Panama. But you are never in doubt as to which area you are in, for one side is spaciously laid out, orderly and clean, while the other side swarms with people, untidy and down-at-heel.

Climatically, Cristobal is a good place for a conference, for while it is well within the tropics and is hot and humid, there is generally a breeze blowing which makes it possible to keep a conference awake and at work even in the middle of the afternoon. The American Bible House, built by the Maryland Auxiliary to mark the centenary of the American Bible Society, is an ideal centre for small conferences, and is in the charge of the ideal man. It is a home, an office, a bookshop and a conference centre rolled into one. Maryland's example can be commended to other Auxiliaries as a way, for example, of commemorating the Third Jubilee of the B.F.B.S.

Second, the people. Those who attended the Conference, apart from two or three headquarters folk, were the Bible Society Agents from nine different states of Spanish America. They were the responsible officers of the A.B.S., and in one or two cases of the B.F.B.S., in Mexico, Cuba, the West Indies, the Central American Republics, Venezuela, Colombia, Ecuador, Bolivia and Peru. Only one such meeting has previously been held in this Spanish-speaking part of the world, and that took place several years ago down south in Buenos Aires.

All who were present came by air, for apart from short strips, as in the Canal Zone, there are no roads or railways. Within thirty or forty miles of almost any of the big cities you are in dense tropical forest. Surface travel on land is out of the question. So it is by sea. I suppose I could have come by ship from Rio to Cristobal, but it would probably have taken me a month instead of a day. This part of the world seems to have skipped a stage in the development of transport, and has gone direct from mule-back to aeroplane. In Central and South America flying is the only practicable way of travelling ; it is also the cheapest way, and the Conference would have cost more if the men had travelled by any other means.

Of the ten Agents who were present, two were Mexicans, one was a Spaniard and a former Roman Catholic priest, one was a Brazilian of Italian parentage, two came from England, one from New Zealand and three from the United States. And the denominations to which they belonged were equally varied. But from whatever country they came, Spanish was their daily speech, and every now and then the discussions would slip into Spanish until someone remembered that those of us who came from outside the area could not understand. I formed the impression that they were a fine group of men, entirely devoted to their job and asking nothing better of life than to share in the extension of the Kingdom of God through the circulation and use of the Scriptures.

Third, the purpose. The aim of the Conference was to consider together the problems which the Bible Societies face in Spanish America. Portuguese America, that is Brazil, was not included in the Conference. It has its own Bible Society, its own language, its own government and its own distinctive problems. Nor were the more southerly countries—Chile, Argentina and Uruguay—represented, probably because the distance was too great. Spanish speaking America stretches from the Californian border to Cape Horn and forms one of the largest single-language areas in the world, and the only one where the same language is spoken in something like twenty-five different countries. This vast area has one other fact in common : the presence of a single dominant religion—Roman Catholicism. In several states the Church has been disestablished. In some, anti-clericalism has gone to extremes as a swing-away from Roman Catholic control. I was refused admission to one of the Central American Republics because in my passport I was described as a Minister of Religion ! In some states, for example in Mexico, the Roman Church is fighting hard to regain power. In other states, as in Colombia, the Church does not hesitate to persecute Protestants for no other reason than that they are Protestant. The use of a common language and the presence of a single, dominant faith gives the area a certain homogeneity, in spite of its twenty-five different governments. For example, every man present, whatever country he came from, was deeply interested in the new revision of the Spanish Bible which the A.B.S. and B.F.B.S. are busy preparing. They are all interested in it, because they will all use it and sell it. They could all discuss the type, binding and format of Scriptures in Spanish, and what is more they could come to a common mind. They all declared that they found the new illustrated Gospels to be best-sellers. They all found that most people begin with buying a single Gospel, then perhaps one or it may be two other Gospels, after that they want the whole Bible. There is nothing like the same demand for New Testaments as there is for Bibles.

Fourth, the results. This brief article is not a report of the Conference. That presumably, will be issued later and some part of it may possibly appear in the BULLETIN. The present purpose is to give a general impression.

Perhaps the most important result of the Conference is one that cannot be tabulated, for it is in the hearts and minds of those who were present. These men are lonely workers. They rarely meet others engaged in the same task with whom they can share their concerns and discuss their problems. The stimulus, the inspiration, the new vision, the confidence, the sense of belonging to a team will be precious and permanent gains which they will draw upon for many a long day. In addition they were able to reach definite findings which will guide them in their several spheres, or be brought to the attention of headquarters. They came to a common mind on certain principles of translation ; on relationships with the " new sects " that are growing with such vigour in this area ; on the framing of estimates ; on the value of selling the Scriptures as against giving them away. They discussed colportage and the problem of distribution almost as though they all worked in the same area. They were emphatic that there was no better way of distributing the Scriptures than by paid or voluntary colporteurs. They were unanimous that the indigenous churches should be encouraged to take over Scripture distribution as part of their evangelistic task. They were quite sure that there were as many conversions through reading the Scriptures today as ever. They were unanimous that the Bible is not only the best tool of evangelism, but that it is quite indispensable for the carrying out of the Church's evangelistic task. They were grateful for the emphasis placed by the Willingen Conference on initiative and mobility in missionary work, and they scrutinized their own task with those two principles in mind. They frankly asked if the time was getting near when certain parts of Spanish America ought to accept greater responsibility in order to set resources free for use in areas less favoured or less developed. They asked one another what their duty was in relation to the " new sects " that are ready to co-operate with the Bible Societies, but not as yet with the larger denominations. They raised the issue of the relationship of the Bible Societies to those organisations that distribute large quantities of Scriptures freely, even to the extent of neutralising the value of Bible Society distribution and sales.

The Conference was very worth-while, and it owed much of its value to the care and ability of those who planned and directed it. It should certainly be repeated in about three or four years, and become a regular feature of Bible Society work in Spanish America.

BIBLE SOCIETY WORK IN AUSTRALIA

by Herbert M. Arrowsmith

Historical Background

THE interest of the Bible Society in Australia dates back to the formation of the Society in England in 1804. Indeed it was William Wilberforce, one of the founders of the Bible Society, who was chiefly responsible for the appointment of the Chaplain to the first fleet which arrived in Australia in 1788. As early as 1807, a gift of fifty Bibles and one hundred Testaments was made " to Governor Collins for Van Diemen's Land."

The first organisation of the Bible Society in Australia was in 1817, when the New South Wales Auxiliary was established. Auxiliaries were begun in

other States as follows : Tasmania 1819 ; Victoria 1840 ; South Australia 1845 ; Queensland 1855 ; Western Australia 1884. Each of the State Auxiliaries acted independently and in direct relationship to London.

Just as the inauguration of the Commonwealth in 1901 brought together into Federation the six Australian States, so it became advisable for the six independent State Auxiliaries of the Bible Society to come together into an organisation and fellowship on a Commonwealth basis.

Thus, in 1924, Dr. J. H. Ritson, M.A., the Senior Secretary of the Bible Society in London, visited Australia and called a conference in Brisbane. This conference consisted of representatives of the various State Auxiliaries, and was called with a view to the establishment of a Commonwealth Council of the British and Foreign Bible Society in Australia. A Constitution was adopted and ratified by the various State committees and subscribers, which has broadly defined the duties of the Commonwealth Council in the following terms :—

> "The appointment on behalf of London of the State Secretaries ; the preparation of an annual report covering the activities of the Society throughout Australia ; the supervision of State returns and financial records the despatch of records and returns to London ; the organization where necessary of colportage ; the transaction of business affecting the Commonwealth as a whole ; the maintenance of the practice and principles of the Society in Australia."

The Commonwealth Council of the British and Foreign Bible Society in Australia thus acts for the parent Society in London and represents it in Australia. It owes its allegiance to London. It lives in regular loyalty and in subsidiary action to the overall purposes and policies of the British and Foreign Bible Society at 146, Queen Victoria Street, London. It acts as the liaison between London and the Australian Auxiliaries. It is the co-ordinator of the work in the various States and controls the expression and organisation of the Bible Society in this country.

The Task

There are three major responsibilities of the Bible Society in Australia. These are :

1. The Commonwealth Council is responsible for the encouragement of Bible distribution in Australia, including the provision of Scriptures for Aboriginal peoples of this continent and for the growing migrant population.

2. The Commonwealth Council is responsible for the provision of Scriptures for the South West Pacific. This zone includes Australia and all the islands of the South West Pacific except those which are under the New Zealand Mandate. The Council is responsible, in co-operation with London and on London's behalf, for the printing and distribution of

Scriptures to most of the islands of the South Pacific. Australia has thus become a Scripture-producing country.

3. But it is the very genius of the Commonwealth Council in Australia that she should have as great a share as is possible in under-writing the major world-wide obligations of the parent Society in London.

The Australian Scene

Circulation

The six State Auxiliaries report an aggregate circulation for the year 1952 of 190,665 copies of Holy Scripture. This is comprised of 40,761 Bibles, 46,092 Testaments and 103,812 Portions. This circulation is analysed in the table shown hereunder :

				Totals		
State	*Bibles*	*N.T.'s*	*Portions*	1952	1951	1950
Queensland	8,123	24,522	15,518	48,163	41,210	19,859
New South Wales ...	10,886	6,646	51,093	68,625	82,581	66,606
Victoria	11,310	8,404	17,664	37,378	47,781	69,058
Tasmania	2,470	1,508	2,326	6,304	4,768	12,471
South Australia ...	3,619	2,543	12,133	18,295	18,067	18,687
Western Australia ...	4,353	2,469	5,078	11,900	13,397	10,643
Totals	40,761	46,092	103,812	190,665	207,804	197,342

Income

The aggregate Australian returns show a total for free contributions, donations for specific purposes and other general items of £67,120 as compared with £58,454 for the previous year. Details are as under :

				Totals		
	Donations	*Legacies*	*Sales*	1952	1951	1950
Queensland	7,188	100	7,001	14,289	13,552	10,947
New South Wales ...	20,885	2,929	9,165	32,979	23,738	25,281
Victoria	22,679	2,660	8,954	34,293	33,263	29,502
Tasmania	2,222	—	1,260	3,482	4,480	2,656
South Australia ...	6,721	3,742	2,140	12,603	15,807	8,034
Western Australia ...	7,425	340	3,500	11,265	9,547	5,719
Totals	67,120	9,771	32,020	108,911	100,387	82,139

The following table of free contributions income throughout Australia will be of interest. The figures do not include legacies or Scripture sales, but represent direct contributions for the actual missionary work of the Society.

1945 :	£34,002	1949 :	£37,691
1946 :	£36,330	1950 :	£47,541
1947 :	£38,259	1951 :	£58,454
1948 :	£38,075	1952 :	£67,120

Scripture Distribution to Servicemen

A carefully scrutinised distribution of Scriptures has been made to Servicemen in the three sections of the Defence Forces. This has not been in the nature of an indiscriminate and widespread distribution, but, after consultation with the Chaplain General and Staff Chaplains, the Society has made available certain Scriptures for distribution at the discretion of the various Service Chaplains.

The distribution arranged in this way has run into thousands of copies. It is the Society's express policy that no Serviceman proceeding on active service should be without a copy of the Scriptures if he wishes to possess one.

Colportage amongst Immigrants and New Australians

A painstaking effort has also been made to secure contact with as many immigrants and New Australians as possible. The work is not always easy and there is not a uniformly satisfactory response on the part of New Australians. The Bible Society in Australia, nevertheless, regards it as being one of its important functions to encourage the circulation of Scriptures amongst this new section of the population. A number of camps have been systematically visited, advertisements have been inserted in various newspapers issued in Australia in foreign languages, advertisements have been placed on railway stations, also in other languages, with a view to attracting the attention and arousing the interest of newcomers to this country.

The Pacific Scene

New Editions during the Year

Until the end of 1952, the Commonwealth Council had published 50 editions of Scriptures in Pacific languages. Seven of these were issued in 1952. Particulars of these new editions are as follows :

Language	*Country*	*Portion*	*Copies*
AMELE	New Guinea	Epistles to the Thessalonians and Timothy	2,000
OROKOLO ...	Papua	Four Gospels & Acts	5,000
SIWAI	Bougainville	St. Mark	3,000
BAMU	Papua	St. Mark	1,000
CIGOGO	Tanganyika, East Africa	I & II Samuel	5,000
TANGOA	New Hebrides	St. Matthew, St. John, Acts and Galatians	1,000
GOGODALA ...	Papua	St. Mark & St. John	4,000

Of these new editions, four were additions to the Society's language lists. It is a source of much satisfaction to the Bible Society conscience of Australia that London has generously entrusted to the Commonwealth Council the responsibility of this production for the Pacific zone.

Contemporary Translational and Production Activity

At the conclusion of 1952 another thirteen editions were going through the press, eleven of these were in production in Australia, whilst two, for various reasons, are being done in England. A good deal of translation work is also in process. The Commonwealth office is in correspondence with about forty missionaries who are engaged in some aspect or other of Scripture translation in various parts of the Pacific. It is the privilege of the Commonwealth office to offer advice and to answer questions which some of the translators are finding as to difficulties in carrying over into native languages some of the sublime truths of Holy Scripture. One of the important services which the Society is able to give to missions is this work of consultation regarding translation problems.

Scripture Distribution in the Pacific

The Commonwealth Council acts as the distributing agent for the supply of Scriptures to the Pacific generally. During 1952 this has meant the supply of a good number of Magazine Gospels to the English-speaking native peoples of New Guinea. There has also been a distribution of Japanese Scriptures to Manus Island for use by Japanese prisoners. Certain sponsored gifts have enabled the Commonwealth Council to take the initiative in a limited distribution of Scriptures in Japan and in India.

The World Scene

The part which Australia is playing in the Bible Society movement throughout the world has been recognised by the admission of the British and Foreign Bible Society in Australia as a full member of the UNITED BIBLE SOCIETIES.

Australia's share in the larger world-wide work of the Bible Society is enjoyed by reason of an integration with London's responsibilities. After meeting all expenses in Australia and after meeting the costs of the Scriptures produced in Australia for the Pacific, the Bible Society in Australia remits to London. In 1951 and 1952 an amount of over £60,000 (Australian) was remitted to London for the parent Society's missionary purposes.

This does not include any payment for Scriptures, supplies or services rendered by London. It represents a net amount which the Commonwealth Council is able to remit after all local and Pacific needs have been met.

In this way the Bible Society family in Australia is able to share in a missionary outreach to "the uttermost part of the earth." The amount so remitted to London is completely at the disposal of London, placed in London's pool, is available for Bible Society work wherever it is most needed. Australia, therefore, has the satisfaction of knowing that in addition to maintaining the Bible Society work in this continent and in addition too to our stewardship for the work in the Pacific, the ramifications of our organisation, our fellowship and our prayer, become world-wide.

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